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INTEGRITY

WHOLENESS

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OCTOBER, 1952

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synthesis of RELIGION and LIFE for our times.

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EDITORIAL



E are now six years old. With this issue of *Integrity* we begin our seventh year, and are feeling especially nostalgic and thankful—thankful to God for writing straight with so many of our crooked lines, thankful to our readers for their encouragement and support. And because it is our birthday and we have so much to be grateful for, we can't get too upset over our recurring problem: money.

We have been advised to raise our subscription price (prices having gone up considerably since we began in 1946, and an individual copy costing us twenty-eight cents instead of the twenty-five cents we charge) but we are reluctant to do that; for the subscribers we value most are the very ones who are struggling to raise families, or who are engaged in ventures that are worthwhile but not lucrative and which make paying even the present rate an occasion for sacrifice. Never must it be said that to read *Integrity* one has to have money! At any rate we should like to know the reaction of our readers to this proposal.

We have cut expenses as far as possible, and we have decided to ask our subscribers to help us out in whatever way they can—by getting new subscriptions for us, by sending us the names of people to whom we could send publicity, and above all with their prayers.

* * * * *

It is quite appropriate this month that we go back to our original subject: Integrity, Wholeness. In fulfilling our editorial aim of making a synthesis of religion and life it is necessary for us to look at practice as well as principle, the ideal as well as the actual. Taking a *whole* view of a situation must not be made identical with flabby broadmindedness nor with a diplomatic compromise of principle. But neither must it mean taking the whole picture to be identical with the fragment we see.

The trouble is that often we are so busy combatting the contemporary error that we fail to strive for wholeness. Yet truth is not the *extreme* of error; neither is it a middle ground between two opposite errors. Truth is, as Saint Thomas says, a mountain rising between two valleys, at once more lofty and noble. Its loftiness makes it the antithesis of shallow compromise; its nobility makes it the opposite of easy mediocrity.

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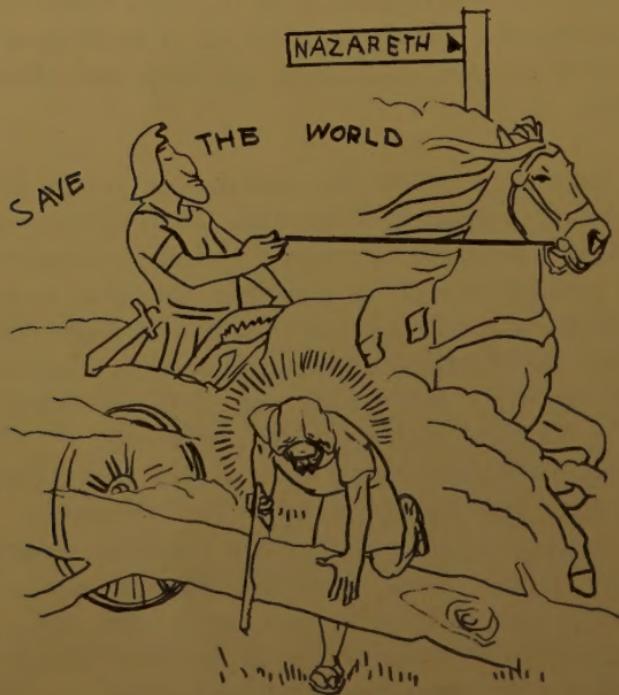
INTEGRITY - 1

To achieve that wholeness which we like to call an *integration* a hierarchy of values is necessary. For example, take the matter of faith and culture. Faith gives form to culture, and culture is a concrete expression of faith. But the faith does not depend on a particular culture; in fact it transcends it to such an extent that Christianity will survive even if Western civilization entirely disappears. Like Saint Thomas More, the integrated man values all that is good but his values are so well-ordered that he is ready if it be necessary to sacrifice all other goods to keep the Highest Good.

Finally let us point out that when men forget their purpose in life and forget that all things and all beings are to unite in the praise of God, they fall into the error of making things contradictory which are really supposed to be complementary. Either that or they have a collection of truths, a collection of goods but nothing fits together to make a whole.

And since this is true of modern man in general, we can almost say that we are living in an age of "fragmentation." It is important then (and proportionally difficult) that as we each personally strive for that integrity which is holiness, we work for a society of men made whole in Christ.

THE EDITOR



Needed: The Radical Conservative

IT IS fitting that Ed Willock, one of the founders of INTEGRITY, should begin this issue. His article we feel is a valuable development in his thinking.

Ed Willock: No doubt at some time or other you have heard the gag about the amateur magician who borrowed a watch from the audience, smashed it with a hammer and then stirred it all up with two broken eggs in his silk hat. The climax comes when he indicates by gestures of frustration his inability to put the watch together again.

In my mind, this pitiful figure symbolizes the secular magic which has come to replace the Catholic faith. Today's wise men have a remarkable capacity for dividing things into pieces that is unmatched by an equal skill at putting things back together. This is the age of divorce and analysis. Unity and synthesis are ancient and forgotten crafts.

All the innumerable things which God joined together, such as men and women, time and eternity, divinity and humanity, suffering and joy, nature and grace, have been split asunder and are now regarded as enemies. We suffer disunity in our faculties, in our homes, and in society.

A serious divorce that has only recently become apparent to me is the dividing into hostile camps of radicals and conservatives. It will require a bit of explaining to show that these two functions, especially among believers, are complementary. I do not wish to imply that these things are identical (which is the opposite error) but rather that root reform (radicalism) and the conservation of good things (conservatism) should normally go hand in hand. They represent two complementary attitudes toward society which, acting in conjunction, will be fruitful. Radicalism, alone, leads to anarchy and destruction. Conservatism, alone, perpetuates injustice.

Their modern separation is, I think, primarily attributable to the tremendous use of the written word as a vehicle for religion. This may sound like a strange assertion but bear in mind that radicalism is almost always literary and doctrinaire while conservatism, like religion, is a way of living. The quarrel between the two is often a quarrel between a way of thinking and a way of acting. For example, if someone is referred to as a radical we usually are speaking about the way the radical *talks or thinks*, whereas when we apply the term conservative we are usually refer-

ring to the way a man *acts*. So true is this that we seldom define an *act* as radical, nor do we but rarely call an idea conservative.

Since the invention of the printing press and the advent of mass circulation (by no means regrettable institutions) religion has become so intimate with literature as to lead many to suppose that they are identical.

This is not a new thing in history, this business of associating the universal faith with one particular phase of existence or one peculiar kind of person. For example, Saint Paul had some trouble convincing his contemporaries that a Christian could be other than a Hebrew. Later on the martyr seemed to be the only complete Christian. During the Middle Ages the mendicant or the knight seemed to have chosen the only appropriate roles. No one should regret that the faith has been spearheaded by various types and classes of people in different stages of its development. However, transitory associations can be misleading.

testimony in ink

The Catholic Church of the last few centuries has leaned more heavily on the printed word as its instrument of defense than ever before in its history. Publishing has given its mark to the Christian revival of our times just as definitely as mendicancy characterized the Dominican and Franciscan reforms of the Middle Ages. As in the early Church the convert wished to bear witness to his faith in blood, today he is expected to do the same, but in ink. Piety and print go hand in hand. The typical instrument of today's crusade is the short declarative sentence. The paraphernalia of the apostolic inevitably includes a library, a bookish jargon, and a collection of writers. A list of prominent Catholics during the last century would include more writers perhaps than anything else.

You would miss my point if you supposed even for a moment that I regret our Chestertons, Bellocs and Bloys. Quite the contrary. I am as heavily in their debt as any man. However, let us face the peculiarity of the situation! When martyrdom was popular one could excuse the popular fancy that dying for the faith was wholly to be preferred to the mere living of it. When the Church was almost exclusively Jewish it was no wonder that circumcision appeared to be one of its marks. When Europe was overrun with holy mendicants, small wonder that the faithful felt that poverty was an essential virtue. By the same token, when Christianity is spearheaded by writers, as it is today, is it at all surprising that many conclude that it is essentially inky, intellectual, polemical and ideological?

I could, if it were to my purpose here, describe many advantages that have accrued to the Church as a result of the intimacy between serious literature and the faith. If I dwell instead upon some of the disadvantages, it is not for any iconoclastic purpose but rather to point out that it is high time that the Christian spirit which has animated Catholic literature becomes identified with such things as family life, politics and economics. Certain characteristics both historical and human which are found in the world of letters tend to lessen the possibility of Christianity as an idea or topic of discussion becoming a practical way of life. These are the characteristics I should like to discuss.

writer as hero

Bear in mind that the pamphlet as a medium of mass indoctrination was first used by secular and anti-Catholic prophets. Marx, Thomas Paine, Rousseau, Freud, Darwin, these give one an idea of how various and widespread has been the influence of the printed word as a medium for secular doctrine. Every possible secular movement from free thought to charm schools and from communism to Yogi has had as its advocate and leader some gentleman remarkable in the main for his talents with a pen.

Unlike the few Catholic writers who have used the same medium, the secular prophets were and are a law unto themselves. They did not, as the Catholic writer must, submit their ideas to the test of higher and more universal authority, but demanded a credulousness which Christians usually reserve for the Bible. A Marxian is simply a follower of Marx, whereas, for instance, a disciple of Eric Gill or Chesterton is presumably loyal to Christ and the papacy. The Catholic writer expands or applies ideas within limits prescribed by divine command. The secular propagandist on the other hand is his own messiah, pope, and interpreter. Thus grew up the myth of the infallibility of the writer. Could this adulation have grown apart from the fact that these scribblers presumed to establish a new heaven, a new earth and a new way of life for those unfortunates who had despaired of the Christian way?

The Catholic counter-Reformation writers emerged in the midst of the same secular tradition. As might have been expected, the Catholic public has tended to endow its writer-heroes with the same super-humanity the world gives to its own shabby apostles. We are overly inclined to treat as prophesy that writing which is at best a fairly respectable opinion. We treat as an authority he who humbly desires to be no more than a man sub-

ject to authority. The result of this inordinate praise is to give the writer and his works an unfair advantage over all other men who practice their faith in less spectacular ways. It has come to be assumed that the only way to interpret, "Let your light shine before men!" is to write a book or contract with the *Satevepost* for a series of articles.

subject versus situation

Another characteristic of doctrinaire literature is that it creates the impression that life poses subjects to be mastered rather than situations to be handled. This improper evaluation of reality was due in great part to the fact that ever since the Reformation pamphleteers had been seeking assent to propositions which were impracticable. Free love was advocated by prim vegetarians, democracy was preached by insufferable tyrants, communism was advocated by lone garret dwellers, a pure racism was propagated by mongrels, equality of religions was defended by those who had no religion at all, Christianity was shouted from pulpits that protested against the teachings of Christ. What other could the populace conclude but that all these propositions were advanced simply as likely hypotheses but not as principles of action?

Be it noted that when Saint Dominic and other Christian apostles advocated the practice of the faith they always provided a sample. Christianity as a general rule has been preached by Christians. I dare say everyone of my readers has heard of communism, but how many people have you met who live communism? The most ardent apostle of communism is unable to provide you with a living sample of what it is! No doctrinaire Marxian would concede that the Soviet Union is Marxian. The point is that we have become accustomed to movements which are mere ideologies never to be judged as to their practicability. An ideology elicits conviction but not construction.

Christianity, by contrast, is a situation to be handled. It is a thing to which we don't merely subscribe. It is something to be done. Ideologies form paragraphs, whereas Catholicism forms men.

a literary elite

A third characteristic of the literary world is that it tends to become exclusive. For every person who uses literature as an educative instrument there are ninety-nine who become enthralled by the process of publishing, and there are thousands quite unimpressed. It is a rare person who can habitually read non-fiction while refusing to become involved in book clubs, fan clubs, lecture

clubs or literary teas. The serious reader is marked off from the rest of men, a distinction which he seldom dislikes. A peculiarity of speech, a certain set of references, sets him apart. Yet because of the widespread popularity of writers and the frequent references to their works by persons who know little more than the name of each, the serious reader gets the impression that he is a member of a tremendous group, whereas writers and their disciples actually constitute a very small segment of the population indeed.

Though few in number, the literary Catholic articulates his religion more frequently and more forcefully than any one else. Inadvertently his articulations about religion are bound up with a certain literary jargon and set of references, giving to all who hear him the impression that Catholicism is above all an ideology familiar only to the well-read. More often than not, today, a firm purpose of amendment ends with the decision to read a particular book rather than to change one's way of living. Being part of the literary whirl imparts a certain false sense of *belonging* to the Church. The multitude who do not read seriously not only feel *left out* but they actually have been left out of a Catholic revival which threatens to remain forever literary.

To summarize, let me say that three of the more unfortunate results of the singular tie-up between literature and religion are these: (1) the canonization of the writer (2) the impression that religion is an ideology rather than a way of life, and (3) the impression that religion at its best possesses a certain literary flavor.

the ideological radical

For some time now I have been a purveyor of *radical* ideas. I have advocated *root* reforms of modern modes of behavior, because I am convinced that such ills as mal-distribution of property, dehumanizing work, divorce, and birth control are not merely *abuses*, as some suppose, but rather that they are the normal fruits of a diseased social system. As time went on I have come to realize that the popular reaction to radical ideas, whether mine or someone else's, is much more likely to provoke discussion than practical decision. I am convinced that this inability of radical ideas to evolve into action is in great part due to the ills I have described above. Radical ideas are looked upon as being the property of critical writers, and published for the purpose of conversation, not conversion.

practical radicalism

As a rule literary people (those who read or write seriously) look upon their Catholic ideas as being far more vital and radical than those which animate today's family, parish or social organi-

zation. No doubt they are right. Yet it must be borne in mind that, despite apparent disadvantages, the proper proving grounds for any Catholic idea is precisely the family, the parish and the social organization. In other words, the *radical* idea can only bear fruit in the *conservative* area! Whether the theory be co-operation, distributism, community, decentralization, credit unions, crafts, liturgical revival or any other, it is no more than a pretty notion until it weds with the family, parish or social organization which can put it into practice.

Let it also be noted that a radical *idea* possessed by literary radicals is no more than an ideology, whereas when it becomes the property of conservatives the idea becomes a radical *act*, and here's the rub: Catholicism is essentially a way of acting not merely a school of ideas.

the conservative radical

In order to clarify my statement that a radical idea can only take root in a conservative area, let me give some examples. Let us suppose that the radical idea of an exodus from the city to find a simpler and more human way of life is a good one. As the property of radicals this idea will be theorized endlessly, perhaps never to be subjected to the test of experience. The picture conjured up will be that of a wild suicidal charge into the nearest meadow by a group of book-bearing bespectacled young people who will thence proceed to live off roots and berries until the advent of winter. Such courage, however admirable, is not likely to be attempted, not mind imitated.

If, on the other hand, the radical idea was retained as a good one, but was subjected to the scrutiny of conservative practice, results would be far more fruitful. Were a family with growing children to become convinced of this radical idea, certain modifications would become immediately apparent. These modifications would vary with different circumstances. A fairly common modification would be *consideration for human imperfection and diversity*. Since the family exists for the children, no scheme would be adopted unless it took their weaknesses and diversity into consideration. Hence it could not be a scheme for perfect people, even though it could be a scheme for perfecting people. The father, for example, would make sure he had a means of income during and after his transition. He would pick the best means of those available, rather than wait until the perfect job came along. If he decides to procure good wheat, grind it, and make his own bread so that the youngsters would be well nourished, he would not (as radicals are prone to do) become a whole-wheat

fanatic. No, he would modify the scheme to suit the family. He would not insist that his wife stay up until midnight grinding wheat. Nor would he push it down the children's throats until it comes out their ears. Similarly, he might conclude that so grand a project should be worked out by a group of families rather than become a voluntary Swiss Family Robinson. This would mean that the father would have to be willing to modify his plans to permit of even greater weakness and diversity. The ideal could always be retained but never should it be preferred to the best that can be done.

I maintain that the family, the parish and the democratic social organization is *likely* to operate in this fashion because it is the only way that such conservative institutions *can* operate. No one should expect a father to gamble the life of his children on a theory. No pastor of a parish should be expected to prefer his study club's ideas before the spiritual welfare of the entire parish. No democratic social organization will tolerate one man's theories if they are characterized by an inflexible unwillingness to be modified in practice.

lack of charity

A lack of charity is the only thing that stands in the way of friendship between the radical and the conservative. On one side, the radical puts great stock in maintaining an uncompromising attitude in regard to his theories even to the point of discouraging their practice. On the other side, the conservative embraces a way of life that has become more and more secular for four centuries. He embraces it so often because there is so much obvious good in it. Charity and sympathy would make it possible for the radical to appreciate that mankind is bound to fumble and stumble when applying the most perfect idea. It would also make it possible for the conservative to see that all the good things he cherishes can only be preserved through the adoption of radical customs and habits.

The radical conservative recognizes that extraordinary ideas are best practiced in ordinary ways. He observes that a wheat field filled with cockle may appear to some as a cockle field with but little wheat. Yet the field is good—for all the weeds that may be in it. Social reorganization may be a matter of theories, of movements, of discussion clubs, but above all it is a matter of infants being born, children being fed, workers toiling for their daily bread, sacraments being dispensed, and man being charitable to man, all for the love of God. These are all mighty radical acts and they are usually performed in a conservative way.

A Worker and His Family

By Rita Joseph

This is the story of a father, and the story of a mother and the story of children. The father worked in a factory for over twenty years. They were hard years for the father, for the mother and for the children. They were hard years because the mother did not understand, because the father could not earn enough money, because he was exploited, because his children were witnesses. They were hard years because he lost their respect, because in the beginning he tried to change things and he failed.

In the beginning he moved from job to job. He sought to find a place. Then came one child. He looked for better wages. He looked for recognition of his work. He was treated as the hireling. He was dissatisfied. There was no refuge for him.

He had to take the guff of the employer. He had to bear the weight of the family.

They were hard years because it was hard for him to understand . . . why? Why he was treated as a chattel. Why his wife did not understand the awful conditions . . . the arrogance of the boss . . . Not even she understood. They were hard years because she knew only one thing. First there was one child, then two, then three. They had to eat. They needed clothes. They had to live. There was no solace for him in her understanding. There was no solace for her in his providing.

This is your lot . . . this is your job, rang in his ears. He left the factory at night. He was tired. He was conquered. What was there to hope for?



He felt he could not win.
It was no use.
Just make the best of it.
Not master of himself
at work and then
home at night . . .
Was he the master there?
There was money needed.
There were gas and
electric and furniture
bills to be paid.
Money, money, money . . .
that Aladdin's lamp
that could make his
dreams come true.
Money, money, money . . .
that cross that saddles
his life with
the whip of the work,
with the demands of
his wife and children
makes him cry out,
"Father, forgive them for
they know not what they do."

The world taunts again
with different words.
"If you are a success
come down off that cross.
Free yourself."
Through a death on
that cross
the resurrection is born.
The resurrection is born,
and it is called a labor union.
It is a blessed event.
Through it he, the father
will now be free.
Free, he hopes from insecurity.
Free from being alone
in this struggle.
Now with him all unite.

With one voice they
say we have families.
They have needs.
They must be considered.
We will work.
We must be respected.
We are not machines.
We are human beings.
You care for machines
better than you care for us.
Now our voice is stronger
and you must listen.
We have borne the
burden of the day.

But this suffering and death,
this agony, this torture
was of the body
and of the soul.
It was economic
and it was spiritual.
Man is made of both.
Both are involved
in his struggle,
in his family,
in his soul.
A greater force than the
atom bomb is at work.
A destructive force.
Man is important.
Man has a dignity.
Silly cliches!
How important to be
cursed with turning
a screw all day.
How important
to be underpaid.
How important to be
valued less than a
bright shiny machine.
How important to be
so unimportant



as not to be needed.
This echoed in his ears.
"If you do not like it
here, you can leave
and we will get another."

Then who is important.
He is not . . . who is?
A philosophical conviction:
No one is important.
No one is needed.
We are all just specks.
Then the redemption
did not really come
through that suffering,
through that death,
through that birth
of a labor movement . . . But
something else is needed.
As the waters of
a river leave their
mark on the shore
and shape it as they pass,
so has the past shaped
the heart and mind.
People unimportant . . .
Marriage isn't all it
is cracked up to be.
"Nuns and priests are so lucky.
No gas or no electric bills
to be paid."
God loves us.
"Funny I haven't seen
much of love."
Poor children . . . Father
didn't impress them.
They didn't know him
or his struggle.
Do the girls look
forward to marriage?
Do the fellows look
forward to work?

Their father's fate.
And children . . . "who wants
children?"
Who would struggle
as father did?
"Why subject
children to the
sufferings we had?"
Father didn't do so
well . . . poor father.
An imprint engraven
on all their souls
in his struggle.

Who never loses hope.
Who loves us
with the greatest love?
To whom are we important?
Her voice rings out in
our defense through the
corridors of time . . . all time.
She is Our Holy Mother
the Church.
We have been torn from
her side by the struggle.
We have been torn from her side
by all that should have kept
us close to her.
Our suffering,
our departure has caused
her to let her voice resound . . .
resound, yes, to the
far-off corners of the earth.
She has spoken in our
defense as she clings
to us to help us to
stay close to her.
Her first voice was
Leo XIII . . . in our defense.

Capital has duties as
well as rights. . . .



The working man is important.
He is more important
than the machine,
than the money,
than the production.
He is important.
He has an immortal soul.
All other things in
this world are to serve him.
He is made to God's image and
likeness ...

Long after the company
he works for is no more
he will be before the
Face of God ... For all
eternity he will dwell
with God and in Him.
One baby ... Twenty cars—
No comparison ...
The potential of one
is to be a saint ...
The potential of the
other is only
to be a wreck.

People with power
must not oppress others.
People with power, with
money, must look out for
their brothers in the
human family.
Christians with power ...
Christians with money ...
Christian employers ...
are responsible people.
We are responsible
for each other ...
We share Divine Life.
Christ is in each of us.
He is in that father.
It is Christ Who suffered

in those children.
It is Christ because He
dwells in the soul
of the Christian.
So their sufferings
are His sufferings.
Christians are responsible
people ... responsible to God.

Why did God make you?
For this struggle alone?
Why did God make you?
Do you know the answer?
Unless Christians know the
answer to that question,
unless Christians live in
the reality of the answer
to that question ...
there is no resurrection.
Unless Christians live in
the reality of why God made
them ... there will be no
answer to birth control ...
there will be no solution
in labor unions ...
to the struggle between
capital and labor ...
there will be no peace
between nations.
If Christians learn to
live in the reality of
why God made them,
they will find solutions.
And they will bring
a real resurrection ...
for then from the suffering,
from a seeking after justice,
there will be a death ...
A death to self and a birth,
a life in Christ. ...

25 YRS



Restoring All Things

THERE is a humanism which makes man the center and the measure of all things. That is why we particularly call your attention to Maisie Ward's use of the word. Herself a worthy representative of Christian humanism, she is the author of a number of books including biographies of Chesterton, THE SPLENDOR OF THE ROSARY, and FRANCE PAGAN?

Maisie Ward: Chesterton feeling his way toward Christianity formulated one of his earliest reactions against the world of negation that surrounded him in the words: "Where there is anything there is God." It was only later that he realized how near his "anything" came to the *Ens* of Saint Thomas. All Being should lead us to God—anything should help us on the road to knowledge and love of Him.

"In the beginning," says Saint John, "was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him: and without Him was made nothing that was made."

Of all those things that were made man stood alone in holding two special functions. He alone of material beings was also spiritual: he alone of spiritual beings was also material: he joined these two worlds so totally different from one another.

And, too, God had given to him the function of tilling and ruling the earth, of bringing nature into obedience to his will and through him to God. Man was set over the whole world of material beauty in which God is mirrored and was to make that mirror reflect more perfectly the beauties of the Creator. Man was to see God in nature, to show God through nature. A new-born baby, a painting, a beautiful implement of tillage, the growing corn in the fields, a wide landscape of hill and mountain—all these things are "broken hints" of the divine reality that keeps them in existence. And each of these hints can teach us something more of that reality: "Where there is anything there is God."

This tremendous power of reflecting God belongs to all Being but man's reflection of God's creative power means even more: he can add something that will help his fellows to know God better through God's creation. Not only because God calls

for his co-operation in cultivation, in the making of things, even in procreation, but also because of that extraordinary gift of creative power which we call art. We may learn more of Being and therefore of God by listening to the "Moonlight Sonata" than by looking at the moon, more of a wheat field by looking at a picture by Van Gogh than at the growing wheat, we can pray better in Chartres Cathedral even than in a beech forest from which legend has it the pointed arch drew its first inspiration.

The fundamental meaning of humanism is a study and a showing of all the richness of Being, and as such it is one of the most clearly marked roads that God has given us whereby to reach Him.

Along this road man might have walked peacefully and fervently with no misgivings, but for the great calamity that lost him Paradise. The fall of man was a double betrayal, for only in man could matter as well as spirit be disobedient to the Creator.

from the fall to Christ

And with the fall came a strange danger—that man should no longer see the Creator through His own creatures, but stopping short at creation should give it adoration. The chosen people of God, the Jews, chosen to keep faith in Him alive and to prepare His coming as Redeemer, fell into this sin again and again. It was only with the utmost caution that the Jews could be allowed to bring material things into the sanctuary because of this danger of idolatry: yet they did contribute to a future Christian humanism by splendor of worship and the glorious words of prophet and psalmist.

Meanwhile outside Judaism the beauty of human art and literature, although often degraded, still bore witness to that Word of God "without whom was made nothing that was made." The philosophy of Plato and Aristotle, the poetry of Homer and Virgil carried human values to so high a point that while the Fathers of the Church called the law a pedagogue bringing men to Christ, they were also able to find in the highest of the pagans "a soul naturally Christian." Saint Justin even added that philosophy was for the Greeks what the law was for the Jews—a pedagogue bringing them to Christ. Even in that world so darkened with vice and "alienated from the life of God" he discerned "Christians before Christ," and the Church presently used the best of the pagan literature as an important element in her education of young Christians.

"Whatever we may think," writes Christopher Dawson, "about the relations between Christianity and Humanism as a

philosophy or metaphysic there can be no question of any conflict between the tradition of humanist education and the tradition of theological orthodoxy. For the humanist education was the education of the theologians. It was practically the only education that Europe knew and it was common to all parties and all creeds. . . .

"There was no sharp dualism in Catholic Europe between humanist and Christian ethics. The synthesis between Christian and Aristotelian ethics which was perhaps the most important of the achievements of Saint Thomas remained the basis of Catholic teaching and it provided an ideal foundation for the construction of a Christian humanism which could integrate the moral values of the humanist tradition with the supernaturalism of Christian theology."¹

All this only became possible in the light of Christ—and the Church surely reminds us of it as we sing *Lumen Christi* and hold on high the triple candle on Holy Saturday. The Jews were forbidden to make images lest they should adore them as idols and forget the invisible God. But now God had made an image of Himself, and it became the task of the Christian world "to restore all things in Christ."

"The real decision was made," says Dawson, "by the Apostolic Church when it turned from the Jews to the Gentiles, from the closed world of the synagogue and the law to the cosmopolitan society of the Roman Hellenistic culture. In spite of his apparent anti-intellectualism Saint Paul was by no means unconscious of the value of humane letters in the work of evangelization and himself was the first Christian humanist. His speech to the Athenians, with its appeal to the Hellenistic doctrines of the unity of the human race, divine providence and of the natural affinity between the human and divine nature, is the basic document of Christian humanism. . . ."

all things are good

It was part of the Church's struggle to hold steadily before the eyes of her children the fact that God had made all things good, that it was only by original sin that darkness had fallen on creation, and that the evil lay in man's will and not in the world of matter itself. This fact she had to stress again and again, to reiterate in answer to one heresy after another. Manicheans

¹All my quotations from Mr. Dawson are taken from a brilliant paper called *Christianity and the Humanist Tradition* read to the Socratic Society on May 12, 1952.

conoclasts, Albigensians, Puritans found evil in food, in marriage, in statues and in pictures and each time the Church corrected them speaking (as of water on Holy Saturday) of the "pure and innocent creatures" which man's will can still use or misuse as in the beginning when he too was innocent.

Saint Augustine of Africa was long ensnared by the idea of an evil principle in matter; Saint Augustine of Canterbury had to convince his fellow Christians that it was right not to destroy pagan shrines but to re-consecrate them to Christ; Saint Thomas Aquinas was to fight a long and bitter war before the old fashioned orthodox would accept his "baptism" of Aristotle. In every age of Christianity the battle for Christian humanism has had to be fought anew—both with the heretic and with those narrower and less far-seeing orthodox to whom, in the words of Newman, "Novelty is often error . . . from the refraction with which it enters into their conception." In other words, like a broken mirror their minds distort true ideas if presented to them under an unfamiliar aspect. The same type of mind saw Newman as a heretic which had centuries earlier condemned Saint Thomas. The Fathers of the Church, too, encountered opposition in their vital task of converting the Graeco-Roman world as Saint Paul had met it from the Judaisers.

"It was only," continues Mr. Dawson, "by using the methods of Hellenic culture and with the help of Christian humanists like Saint Irenaeus and Saint Gregory of Nyssa that the Church was able to vindicate the Christian doctrine of man.

"To Saint Gregory there is a profound analogy between man's natural function as a rational being—the ruler of the world and the link between the intelligible and sensible orders, and the divine mission of the Incarnate Word which unites humanity with the divine nature and restores the broken unity of the whole creation. . . .

"The Incarnation restores human nature to its original integrity and with it the whole material creation which is raised through man to a higher plane and integrated with the intelligible or spiritual order."

the medieval glory

It is this restored and integrated humanity that we see reflected in the glorious humanistic achievement of the Middle Ages. Dante ranges over a universe utterly unsuspected by Greek or Roman—yet no classical writer abounds as he does in reference and quotation of the classics. Read him with a good commentary and you can gain from him both a Christian and a classical

education. Stand beneath Giotto's Tower in Florence and you can read in its sculptures the whole of human activity with a light upon it that could only shine from the Sun of Justice Who had risen upon the world.

Mosaics, paintings, sculpture, architecture, painted coffers to hold the clothes of the medievals and tapestry to hang upon their walls, need for the modern a double clue which he rarely holds. For these men were surrounded by two great worlds: the world of the Bible and the world of the Classics.

Ruskin though he was blind to so much saw truly when he declared that at the Renaissance the Protestant casting aside the arts of Christianity "kept only the religion" while the typical Renaissance man kept the art without religion. "Instant degradation followed: a flood of folly and hypocrisy." All through *The Stones of Venice* and *St. Mark's Rest* Ruskin is reiterating a truth that later writers have made even clearer: Renaissance humanism was false to humanity because it had severed itself from Christianity. Man can only be restored in and through Christ. Outside God-made-man, separated from His Mystical Body which is restored humanity, humanism is halted not initiated.

"Humanism," says Dawson, "represents something much wider than the movement with which its name is primarily associated—I mean than the Renaissance of classical studies in the fifteenth and sixteenth centuries. It stands for a continuous tradition which accompanies the whole course of Western culture from its beginnings in ancient Greece down to modern times . . . though the Italian scholars of the Renaissance were the first to be known as humanists we have no right to deny the title to John of Salisbury and the scholars of Chartres in the twelfth century or even to some of the Carolingian scholars in the ninth century like Theodulf of Orleans and Walafrid Strabo.

"It is this continuous tradition that makes the unity of European literature and European thought. . . . Drama and prose are like the vine and the olive—and they are derived from the same home lands. The difference is that they have spread further and changed more . . .

"The Christian tradition, like the tradition of humanism, has come into Western Europe from outside and has become acclimatized and assimilated by a thousand years of spiritual labor. . . .

"First as rivals, then as mistress and servant, then as rivals again, but sometimes as friends and coadjutors, these two great

traditions have together been the conscious spiritual and intellectual sources of Western culture."

And too, the classical tradition had got so much caught up into the Christian that even the poor man could not escape it. Shakespeare in *A Midsummer Night's Dream* and elsewhere gives us glimpses of clowns who are not unaware of the classics.

The separation between Christianity and humanism came indeed with the Renaissance and it came from two sides. Scholars and painters had begun again the old human trick of stopping short at the creation instead of seeing God in and behind it. The medieval's study of Being had enriched his conception of God. The modern's at first aggrandized man but has since gone on to discover his weakness.

But whereas Catholicism at first was able to make use of much Renaissance culture in the service of God—hence for instance Baroque architecture which while I must deem it vastly inferior to Gothic was yet an authentic Christian expression—Protestantism tended from the very first to fear and to hate all artistic expression and to reject art and the drama as enemies of a "pure spiritual religion."

Statues must be broken, worship of Our Lady and the saints abolished. Beauty was so greatly to be feared that it seemed better to the Puritan to worship in a white-washed hall than in a cathedral, while the Church's rich vestments were transformed into a plain black gown, the psalms shorn of their antiphons and the altars of their flowers.

"It was this dualism of religion and culture which prevented the development of religious drama and religious art in seventeenth century England and destroyed the medieval unity of religion and social life."

our task today

We are witnessing today a renewal of an old struggle within the Church: the effort at a strengthening of Christian humanism on the one hand and protest against it on the other, in which some few Catholics appear to be joining hands with such Protestants as Karl Barth. Christopher Dawson points out that Christianity and humanism are being violently threatened "on the whole by the same enemies, but both still exist, and as long as they exist Europe still survives." Cardinal Suhard in his great Pastoral *Essor ou Declin de l'Eglise* strikes the same note as Dawson in urging us to the simultaneous recovery of Christian and of human values. Father Bruno in his *Etudes Carmelitaines*,

Edward Watkin in his *Catholic Centre*, to say nothing of the older generation, above all Chesterton and Belloc are not only telling us that Europe and all Western civilization must return to the faith or it will perish but are also pointing to the rich heritage of humanism which we Catholics have unconsciously allowed ourselves to abandon.

Many of us look back wistfully to Thomas More, saint and humanist, spoken of as the modern Socrates, classical scholar, urbane courtier, intrepid martyr—or over a shorter interval to Newman whose *Ideal of a University* might be called the charter of Christian humanism. And then we think of Belloc, Chesterton and Dawson, our leaders in the world of today toward a recovery of those values so long neglected. Our intellectual revival must spread more widely, it must give us not only philosophers and historians but more poets, artists, architects, creative writers, musicians and even craftsmen if we are to see the dawn of a new Middle Age.

Supremely is Christian humanism manifested in the Liturgical Revival. Nothing so fully reflects the glory of creation as the Liturgy: all God's creatures are summoned by it to the praise of their Creator: bread and wine, fire and water, flowers and fine linen, many-colored vestments, the human voice and the human mind in the divinely human words of the Bible. All human history is implicated in it: the life of the laboring man, of the scholar, of the saint are all reflected and the storied past of Christianity has built it up over the centuries. Greek words remind us of its early history, Hebrew of its pre-history. Magnificent hymns reflect the genius of its greatest minds. It is an inexhaustible source for the many who are seeking today the full restoration of the Christian humanist tradition.

Yet on the other hand there are Catholics who seem afraid of Christian humanism. It is not only that they feel world catastrophe to be so imminent that the answer to bigger and better bombs is only to be found by going into a desert with Saint Anthony and awaiting the end of the world with prayers and fasting. It is also that they feel the dangers of the task of restoring *all things* in Christ more than they realize its vital necessity. To them Simeon Stylites on his pillar or Benedict Joseph Labre in his dirt and destitution almost seem to be felt as the only authentic expression of the Christian spirit.

Nor would we in our turn be right in our effort to bring back the humanism of the Middle Ages if we omitted a profound realization of the need for the Cross at life's centre and of the

vital necessity that the stark type of sanctity must always be with us. Saint Francis de Sales does not drive out Saint Peter Alcantara but neither does Saint Benedict Joseph ostracize Saint Thomas More.

variety in unity

Our Lord has given us the clear indication of the variety in unity with which the Christian comes up against the spirit of the world: "But whereunto shall I esteem this generation to be like? It is like to children sitting in the market-place. Who crying to their companions say: 'We have piped to you, and you have not danced: we have lamented, and you have not mourned.' For John came neither eating nor drinking: and they say: He hath a devil. The Son of man came eating and drinking. And they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. And wisdom is justified by her children."

But when Our Lord thus points to Saint John the Baptist He is pointing to one man. He Himself, God as well as man, gives us if we study the gospels a pattern for all human values.

Christ's own life was, as Père Régamey has noted, more extreme in every direction, more paradoxical than most writers seem to realize. In the matter of poverty some have seen only the simple life, poor but not destitute, of Nazareth, others have spoken almost like the Pharisees, "a wine bibber, the friend of Publicans." Christ indeed did feast with the publicans, He had rich friends whose hospitality He did not reject, yet He had not the bird's nest or the fox's hole to rest in, and He died naked and forsaken. The whole gospel is full of these sharp contrasts: the King of peace came to send a sword, life can only be kept by losing it, we are to hate parent and child for the gospel, yet for the gospel we are to love all men. The prophecy of the Cross is set close to the shining glory of the Transfiguration, the Cross itself is a prelude to the Resurrection.

Chesterton as a young man did not know the doctrine of the Mystical Body, yet it was through the acting out in the Church's life of the multiple theme of the life of Christ that he came toward her. In that great chapter of *Orthodoxy* called "The Paradoxes of Christianity" he noted that while all the sceptics attacked the Church they attacked her not merely for different but actually for opposing reasons. She was blackly pessimistic yet foolishly optimistic, she was too meek and non-resistant yet she had deluged the world in blood, she despised women yet she was their foolish refuge, she was too fond of

poverty but far too splendid in her worship, she thought too much of life's value and she thought far too little, she buried the martyr in a shrine of gold and the suicide at the crossroads. He gives many other examples, and it is easy to find them, of these apparent contradictions which made him wonder at first whether this strange religion if it had not come down from heaven had perhaps come up from hell. And then suddenly he saw the clue.

the daring equilibrium

Sanity lies in a kind of equilibrium, and mankind always tends to madness by exaggerating one idea as though it were all truth. Paganism tried to keep the balance by moderation: for instance in the matter of pride it said, "neither swagger nor grovel." But manly and rational as this position was it meant a dilution, neither quality would be present in its full strength.

"Christianity held a thought of the dignity of man that could only be expressed in crowns rayed like the sun and fans of peacock plumage. Yet at the same time it could hold a thought about the abject smallness of man that could only be expressed in fasting and fantastic submission, in the grey ashes of Saint Dominic and the white snows of Saint Bernard."

For the splendor of virtue as the saints have shown it "we want not an amalgam or a compromise, but both things at the top of their energy. Everywhere the creed made a moderation out of the still crash of two impetuous emotions. . . . In a Gothic cathedral the columns were all different, but they were all necessary. Every support seemed an accidental and fantastic support; every buttress was a flying buttress. So in Christendom apparent accidents balanced. Becket wore a hair shirt under his gold and crimson, and there is much to be said for the combination; for Becket got the benefit of the hair shirt while the people in the street got the benefit of the crimson and gold. . . . But the balance was not always in one man's body as in Becket's; the balance was often distributed over the whole body of Christendom. Because a man prayed and fasted on the northern snows, flowers could be flung at his festival in the southern cities; and because fanatics drank water on the sands of Syria, men could still drink cider in the orchards of England. This is what makes Christendom at once so much more perplexing and so much more interesting than the pagan empire; just as Amiens Cathedral is not better but more interesting than the Parthenon."

The Renaissance claimed to discover humanism—and for them humanism meant man self-sufficient, human values sepa-

rated from the Creator. It may be matter for argument whether the Renaissance was as interesting as the Middle Ages: it was certainly less various and less vivid. That the experiment of human self-sufficiency has failed is not even matter for argument, since the Western world is today loudly proclaiming its own bankruptcy.

But the daring equilibrium of Christendom was itself shaken by the Renaissance attack, and this is one of the reasons why it is hard for many Catholics today to distinguish between Christian humanism and the perilous substitute of a humanism that is fundamentally pagan. Another reason lies in that very variety of vocation that is needed if the Church is to show forth to the world the whole Christ.

to each his treasure

The inexhaustible treasury of the Church makes it easy for each man to choose his own jewel, and every jewel has its own glory. But the "perilous and exciting" nature of orthodoxy arises in part from the very wealth at our disposal and the limitations of each human being. We *cannot*, we are not meant, each one to appreciate all those treasures equally. Each must walk by his own vocation, but Saint Paul has told us that the man who eats should not despise him who abstains nor he that abstains judge him that eats. There is room in the Church for the "naked and hungry habits" of Stylites and for the learning and splendor of Saint Louis.

But one thing may be noted historically. In those ages where human values have been safest the Church has stood so visibly, so violently, for those which are supernatural that she has been accused of despising the natural. But when the natural is threatened by dark forces of destruction rising from below, then it is clear that the Church stands for all that is most truly and fully human, for the perfecting of that nature which came from the same God as supernature. "All things were made by Him and without Him was made nothing that was made."

Today our world is darker than when the barbarians were threatening the civilization of Rome. As we read the story of Saint Augustine, of Saint Gregory the Great, of Saint Patrick, of Saint Benedict we see how they in different fashions "restored all things." Each of these men was building not Christianity only but its necessary foundation—a human society. The arts and crafts taught by Patrick can be traced today in our museums, Augustine's City of God was the main foundation for the rebuilding of a shattered civilization, Benedict's monks kept the

Bible and the Classics from destruction, in monasteries of artistic splendor which rose again from their ashes after each barbarian inroad. Man was seen living not by bread alone but by God's word written in all Being.

"As man needs God," writes Dawson, "and nature requires grace for its own perfecting, so human culture is the natural foundation and preparation for spiritual culture. Thus Christian humanism is as indispensable to the Christian way of life as Christian ethics and a Christian sociology. Humanism and divinity are as complementary to one another in the order of culture, as are nature and grace in the order of being."



GRAND GESTURE

**To go and feed God's hungry
Was the path that Carrie took.
She brushed up on her "charity,"
But failed to learn to cook.**

Emotions in the Whole Man

A MAN without emotions is a defective man; nevertheless the emotions must be put in their place. And that is just what Father Keenan, author of NEUROSES AND THE SACRAMENTS, sets out to do for us.

Alan Keenan, O.F.M.: Angels and plants experience no emotions but animals do and so do men. Plants are living material organisms without a central nervous system. They respond to stimuli such as light and the field of gravity, but they do not experience them like animals nor are they conscious of that experience like men. They have neither organs of sensation nor a central mechanism to interpret stimuli.

Angels are spirits with no trace of matter in their composition. In common with plants, animals and men they live but on a much higher plane. Like man they know and they will but on a loftier level, for they are pure spirit, not made of parts as a man's body is made of parts, and not able to fall apart. Man's spirit or soul gives him kinship with angels, but his soul is not made by God to exist independently of his body. It is made to in-form his body. It can and does survive his body after death, when his body falls apart, but in the great resurrection the soul will once again inform the body which was once its dwelling. The vital union of soul and body constitutes the person.

betwixt and between

As such man shares the emotions of the animal and the thoughts of the angel. Animals know only the significance of their sensations and act on the relevance of their emotional reactions to material stimuli. Angels know only ideas and when they act their wills operate freely, independently of matter and of motion and always in crystalline serenity and in the perfect purity of spirits possessed of the beauty of God. Midway between animals and angels is man, half beast, half angel, who gropes for what the angels grasp, through animal senses which the Lord of the Seraphim has given him, who wills and decides through an animal body which is eternally sanctified by the Word becoming flesh.

Man shares images and emotions with animals, ideas and acts of the will with angels. Images are mental records of what we see, tonal records of what we hear, surface maps of what we

touch. All ideas, the philosophers assure us, are accompanied by images; and most acts of the will are accompanied by emotions which, of course, vary in their intensity and in their duration.

what are emotions?

In terms of our experience emotions are disturbances of feeling, of affectivity which arise in certain situations. Some of these disturbances affect us more than others. Fear and anger, for instance, cause a more violent response than sadness and mirth. In terms of our observation of others we know that particular emotions are associated with facial, vocal and bodily movements. In terms of laboratory experiment emotion is associated with changes in blood pressure, respiration, heart rate, muscle tension, release of adrenalin, and change in the electrical conductivity of the skin because of the increase of activity of the sweat glands. These changes have been observed in mammals as well as in man. In terms of the usefulness of these emotions we know that they are emergency reactions very often which help us to cope with difficult environmental stresses, anger for example when we must attack an enemy, fear when we must avoid an automobile on the road, desire when we must win a bride.

Like animals then we react to relevant goods and relevant evils, but there is an important distinction to be made between the emotional responses of animals and men. Animals respond to concrete goods and concrete evils such as the presence of food or the presence of enemies, but man responds in his total personality to spiritual evil like sin or spiritual good like virtue. In any human act, in other words, the total personality of any human is involved. It is true that we can have emotional discharges without corresponding human acts of the will, such as the blind rush of frightened patrons when a theatre goes on fire; but if our actions are fully human, that is conscious and deliberate, then it is highly probable that there is some emotional discharge even if it is not strong enough to cross the threshold of consciousness.

Particularly strong emotions we may define as passions. In the grip of passion human responsibility is lessened precisely because when passion is aroused a more primitive unreflecting pattern of response takes over. We know that violent anger strengthens the action of the will but at the same time it clouds one's judgment. Law recognizes this distinction in its classification of homicide into murder and manslaughter. An unpremeditated killing under provocation is less punishable than the premeditated taking of life.

what good are emotions?

Emotions strengthen an act of the will and as such they are of vital importance as dynamic sources of human energy. Unless, for example, the emotions of anger and of love were sublimated in the virtue of patriotism no country could summon enough drive to preserve its heritage from the attack of an aggressor nation. Unless the human heart beat faster in love no men would marry and no mothers would protect their children. Our sentiments of loyalty, paternity, maternity and so on involve the responses of our total personality and in that response emotion plays no little part, but other factors, of course, enter in as well.

We have been talking as if emotion were governable, and, indeed, in the normally balanced person it is. Society could never function unless men and women could bring their fears, angers and hates under control. Civilized life would be impossible and the existence of law ridiculous. In fact the art of living consists in some ways of harnessing emotion to the chariot of the will. We cannot, on the whole, afford to live as if there were no emotions in our lives. If we do, we pay the price in neuroticism; and we pay an equal price if we live as if pandering to emotion were the only thing that mattered. Ideas, images, volitions and emotions do not exist, so to speak, in separate compartments. We distinguish them one from another but that is on paper. We cannot separate them one from another in the unity of the living personality but we can control them and unless we do that we cannot hope for much integration in ourselves. Pure reason without sentiment or emotion is right in its place—in the law court, maybe, or on the stage of a microscope or in the differential calculus, but pure reason is of little good when we are treating with people. Emotion is just as wrong when we have to make an objective decision or conquer a prejudice or give people their due. If our emotions are strong, then our will has to be stronger, and our mental processes not distorted and clouded by those wishes which father our thoughts. What we have to do is to build up a hierarchy in ourselves with truth and charity as the king and queen and emotions as the willing subjects.

emotional blind spots

Few people have reached that state of perfection completely. We all carry to different extents a native endowment of temperament—choleric, perhaps, and constitutionally prone to anger; phlegmatic, maybe, constitutionally prone to nothing. Our parents too live in our minds long after they are dead. In some

way we have identified ourselves with them and we suffer for the mistakes they might have made in rearing us, as our own children will suffer for ours if we make any. So while, on the whole, most of us strive for balance and some of us achieve it completely there will be for many of us occasions when emotion dethrones truth or charity.

For no precise reason there is someone we hate, a man or a woman who brings out the worst in us, a man on trial whom we think should be judged guilty, a crime which maddens us for no tangible reason we could give. Maybe the people who stir us up in these ways or in others are projective screens for faults in ourselves we refuse to recognize, or for faults to which we are prone and are frightened of committing. We could give no tangible reasons for the way in which we feel; we are conscious of the emotion, we try to put a label on the cause but mostly we are rationalizing. Yet the cause is there, buried away often in some past experience which people trigger off in a specific situation which in some way recalls a past one, but only at an emotional level as far as our consciousness goes. Why does John Doe have a chip on the shoulder toward those in whom legitimate authority is vested, or Jane Doe, a good Catholic, find it difficult to pray to Our Lady? Why does one woman hate all men and one man hate all women or some men hate being fathers and some women loathe children? The roots are often found in the early familial environment but that is not the point. The point is that environment here and now is making us re-live the emotions which belong to a long forgotten basic experience. To be able to diagnose such blind spots in ourselves and to prevent them distorting present action is a sign of maturity.

But even if we do not become aware of our emotional blind spots, in no way could it be said that our general sense of responsibility is upset. A husband or a father who becomes irrationally angry can still check the anger because his sense of his past experience reminds him of the danger he could be to his dependents. A bottle-hungry man can keep himself away from a bar. It might help him considerably to know what his unreflective need for alcohol signifies, but unless he is an alcoholic his personal sense and past experience can help him. All of us occasionally have to wrestle with some emotion or other which unchecked would disintegrate us; that is part of the business of temptation, of the struggle between instinct and conscience, of good for the body and the better good for the soul.

emotional disabilities

In some circumstances, however, emotion is very difficult to control and in some people it may be impossible to control. It is that way with some neurotic persons. But we must not generalize from the fact that some neurotics suffer emotional disabilities which lessen or even, in some circumstances, destroy their responsibility to the statement that all neurotics are irresponsible. And, further, we must remember that some psychiatrists of a pagan Freudian cast (and not all Freudians are pagans) tend to regard humanity as a giant emotion which will be neurotic if emotion is ever suppressed. Anyway in most neurotics emotional disturbance is the symptom and not the cause of their personality disorder. They may suffer from symptoms of fright and terror which defy conscious explanation. The causes are not therefore imaginary. They are real but can be uncovered only by specialists. But to repeat—the emotional problem is rather the symptom than the cause. A good Catholic psychiatrist can uncover what those causes are, but what is to be done in the meantime? Theology alone will not work all the cure, and for that matter neither will psychiatry work all the cure, *because the cure, in most cases, involves facing up to the real Christian purpose of life and often it involves a deepening of charity.* This statement does not imply that neurotics are not good Christians; they may be better than some of the normal. But it implies that neurotic persons are prevented from using all the resources and all the talents in their personalities. They may be leading as good a life as their neurosis allows them, but when the neurosis is removed they will lead better lives.

In union with Christ

Firstly as Christians they are bound to Christ by grace, and their emotional problems can be their contribution to the passion of Christ, the passion of Christ's mind if they unite their sufferings with His agonies in Gethsemane. You do not have to have a neurotic emotional problem to do this. One who is not neurotic can unite painful emotions to Christ in the Garden, and joyful motions to the glory of the risen Christ. But if one is at all neurotic one can in this way get something positive out of an otherwise punishing and destructive emotional problem.

Secondly since the will and the emotions are as closely bound together as are images and ideas, we can use certain spiritual helps which strengthen our wills and in that way reduce the disturbance of powerful emotions. Once again the non-neurotic can use exactly the same spiritual helps as the neurotic.

using the gifts

When we were baptized we were not only stamped supernaturally with the mark of Christ and made Christ-like in the eyes of the Heavenly Father but also we received certain gifts from the Holy Spirit. These gifts were increased at Confirmation. Four of these gifts—Wisdom, Knowledge, Understanding and Counsel—strengthen the intellect, and the three remaining ones—Fortitude, Piety and Fear of the Lord—strengthen the will. These seven gifts were seven great virtues in Christ and the use of them increases our likeness to Christ. With the last three we are here concerned. They are gifts, definite aptitudes in the soul, but the aptitudes have to be used prayerfully and actively.

Take the gift of Fortitude. In Christ fortitude conquered fear before Pilate, before Herod, before the wooden Cross and the five nails. The Spirit allows us by this gift to share in the courage of Christ. It does not erase fear, anxiety or terror or give you the security of a castle when the drawbridge is raised. It is not a soporific but an attacking gift. By it one is moved to approach the more frightening aspects of reality as David was moved to attack Goliath. Like him the user of this gift must have faith in the living God.

The gifts of Piety and Fear of the Lord are complementary ones. Their dual effect is that the user of them is prompted always to see God as his loving Father and to fear that he might lose through sin and indifference that tender providence which makes God the Lord of the falling sparrow. Fear of the Lord brings always an increase of love, and for this reason Saint Bonaventure links the gift with charity. "Our Father who art in heaven," said that Model of Filial Piety, . . . "Thy will be done." And in His darkest hour, in that moment when the Lion of Juda lay prostrate in the Garden of Gethsemane burdened with emotion so that His sweat became as drops of blood and He thought He could not drink the chalice, yet He prayed "not my will but thine be done."

No emotional darkness need ever vanquish the light of the Father's providence.

OCTOBER IS ANOTHER MONTH OF MARY. OUR ISSUE
"MORE ABOUT MARY" IS STILL AVAILABLE (25¢). •

CHRIST ON MAIN STREET

I met Christ on Main Street,
And I asked,
"Lord, what wouldst Thou have me to do?"
And I hastened to add,
"My manners are good,
My grammar and morals are pure;
I polish my shoes, nails, and silver,
And my bank account is quite clear.
Mass on Sundays? Of course,
And Tuesday Bingo, too.
At Christmas I send boxes of dolls to starving children.
At Easter I rise to the occasion,
With a new hat and suit.
Yes, all these things I have done from my youth."

And Christ looked past me down Main Street.
He saw...
Libraries and schools, but mass uneducation,
Life insurance and social security that were tottering.
He saw hunger in a restaurant and wealth in the slums,
Neon lights advertising darkness,
And speed hurrying nowhere.
He saw neat rows of candles hidden under their bushels.

Then Christ turned to me,
"Leave all your poverty,
And learn of my riches."

But I walked on down Main Street, sad,
And my cross was amalgamated steel,
Instead of wood.

SISTER HELEN MARIE, O.S.F.

In Defense of Prudence

WHOLENESS and holiness go together. You can't have either without prudence.

Dorothy Dohen: In the summer of 1951 *Integrity* sponsored a series of lectures on prudence. I happened to remark to someone that I was attending them, and got the amazed response: "What! On prudence! Why, that's a bourgeois virtue."

This reaction rather amused me than surprised me, for I had become aware that the castigation of prudence as "bourgeois" was fairly widespread in the youthful apostolate. In fact, in all honesty I must admit that a few years ago the prospect of a whole series on prudence would have filled me with similar horror.

Prudence unfortunately has suffered more defamation than any other virtue, with the probable exception of charity. It has been equated with that cunning, crafty, selfish narrowness, that exclusive devotion to one's own interests, that materialistic mentality which the word "bourgeois" conjures up. The prudent man thus painted will never give himself completely to a cause, will yield neither to the folly of love nor the folly of the cross, has studied all the angles and knows how to use them, and is adept in playing both ends against the middle. So much for prudence. A fundamentally unChristian thing—we think—belonging to the same school as that other bourgeois virtue, thrift. Yet it is strange that Christ Who called us to task for excessive concern over "what we shall eat and what we shall put on," said the last word in support of thrift when after the miraculous multiplication He enjoined His apostles to "gather up the fragments lest they be lost."

prudence and mediocrity

In the eyes of many Christians prudence has become synonymous with mediocrity. Yet it is precisely because we are called to the heights that we must be prudent. Christian prudence does not moderate the goal, but tells us the best way of getting there. As Saint Paul was fond of saying, the Christian is running a race; he needs prudence to help him win it. For he must not dissipate his energies, nor spend himself unwisely. Prudence gives him the constant direction he needs to win the prize.

It is prudence which must help us to love wisely as well as to love well. And whereas without love, without charity, prudence is nothing, still in a certain sense it is prudence which directs the beat of the flaming heart.

the saint and the fanatic

Prudence distinguishes the saint from the fanatic. For it safeguards the wholeness of virtue, and it is the very quality of wholeness which the fanatic lacks. He is the man of one idea who pursues it to a ridiculous conclusion, a man of one virtue who practices it with concern for no other, a man who is closed to all truth save the fragment he sees.

The saint on the other hand may be called a man of one idea, or of one love, but in that idea, that Truth—his God—he sees all others, and in that love, his one Love—God—he includes all that God loves. It is true most saints are known especially for the practice of one virtue—for instance, Saint Francis for his poverty, Saint Dominic for his zeal—but that is not because (like the fanatic) they are noticeably lacking in the others. In fact, there is a wholeness, a harmony, a unity about their lives. That one virtue shines particularly resplendent in their souls does not at all suggest a defect in the others. (As if it would be necessary for a girl with exceptionally beautiful eyes to be missing all her teeth!)

It is the lesser man who imitates the saint who cannot keep the wholeness, who lets the one virtue run away with him. Not Saint Francis, but some of his lesser followers, made a fetish of poverty; not Saint Dominic, but those who had not the great love behind his zeal, turned zeal into bitterness, devotion to truth into hatred of those in error.

The fanatic has within him no governor to curb and direct wild and energetic forces. The saint has prudence which has often been compared to a driver in control of a team of horses, or to a conductor directing an orchestra and assuring that there will be harmony and beauty. Each instrument is not at variance, but in *concert*, with the others. In the saint each virtue is similarly in unison, and it is prudence which makes this possible.

The trouble with writing about any particular virtue is that we may destroy this wholeness, and see the virtue in a state of complete isolation. We read something on humility, then something on prudence, or fortitude or charity, and we begin to view the spiritual life like the building of a house—the piling up of one brick on top of another, of one virtue on another; rather than as the organic growth Saint Thomas speaks of: "The virtues growing together like the fingers of one hand."

what is prudence?

Right at this point we should make some necessary distinctions. There is a prudence which gives the word its unfortunate reputation, and that is *carnal* prudence. This is the prudence which is cold and calculating, contrary to faith and right reason, and directed to an end away from God. There are multitudes of unjust stewards in the world today who are prudently feathering their nests, making the most of their abilities, and practicing (apparently) virtues of a sort. For instance, they are temperate and don't drink too much because alcoholism might forfeit them a contract; they practice justice of a sort because it *pays* to be honest and square-dealing. Their prudence is not concerned with any objective moral good but with ends which are purely utilitarian. They are living proof that the children of this world will be wiser than the children of light until the end of time.

Then there is *natural* prudence, and this is a good thing. This is the habit acquired through experience, which probably from time immemorial young people have belittled, and which nonetheless can be of immense help in leading a Christian life. Natural prudence is intended to facilitate the practice of *infused* prudence so that the two work hand in hand. The Christian, living in the light of faith, has infused prudence to regulate his actions, to decide what act of virtue should be performed at a particular time, but the prudence he has acquired through experience comes to his aid in deciding how the action can best be performed. There is no rigid line of separation between the two; infused and acquired prudence work together. For instance, a particular act of charity needs to be performed; the person performing it through the prudence he has acquired in dealing with people decides how to do it so that the recipient will neither be annoyed nor insulted, but will be suitably served. Infused prudence uses the acquired virtue as its servant and elevates it to a new level of value, as grace elevates nature.

prudence and the most difficult

To learn about prudence is not going to make us prudent. Supernatural prudence grows within us as we grow in grace and in charity, and natural prudence develops as we learn by experience, through trial and error, through involvement in various situations.

But how is prudence to guide us if we are filled with a lot of erroneous ideas? If, for example, we think that the most difficult is always the best thing to do? Prudence then becomes concerned not with the proper direction of the act of virtue to be

performed at a given time, but with deciding what action is the most excruciating. This often (unconscious) equating of the best with the most difficult shows itself in many ways and oftentimes with unfortunate results. The girl in the apostolate chooses not that work which is most in harmony with her natural attractions and with the whisperings of grace, but the work she views as most repulsive. The young couple going back to the land select an isolated spot; yet isolation admittedly more difficult is vastly inferior to community. On the plea of the most difficult being best, lack of plumbing is canonized and water-carrying supplants more pertinent activities for family life. (Not—we hasten to add—that it isn't perfectly possible to live a normal, Christian life without plumbing, but that is not the point here.) It may be more difficult to be working every moment of the day, but it is better to have time to be still and to pray. The enthusiasts for communal living may regard a common kitchen as ideal; the fact that it would be exquisite torture for most women to share a common stove does not make it the more perfect thing to do. Family living demands a measure of privacy and private property is in keeping with the nature of man.

The Christian life will involve us in difficulty, but *difficulty* must not be made the norm of perfection. Heroism which calls us to the heights of love must not be confused with mock heroics. Contrast the martyr who is thrown to the lions with the stunt man who sticks his head into the lion's mouth. It is laudable for saints to vow to choose the most perfect; it would be simple nonsense to vow to choose the most difficult.

prudence and providence

Just as eager Christians to counteract the modern love of ease rush willy-nilly to choose the most difficult, to counteract the excessive modern reliance on self they concentrate on a reliance on providence and sometimes forget the necessity of other virtues. Prudence is definitely supposed to regulate particular acts of trust in providence. In the Christian life there must be reliance on providence, but, for example, there must also be the spirit of poverty. To buy a useless luxury and then count on providence to pay the bill is not only lack of virtue—it is plain absurdity. Under the guidance of prudence, allied to trust in providence would be the practice of the spirit of poverty, of self-denial, of selflessness, of willingness to submit to the austerity of a hard day's work. Unless there were other mitigating circumstances, one would have the right to question not only the prudence but the rectitude of will of the man who refuses honest labor that is

offered to him while he waits for providence to solve his financial difficulties. The mother who looks to God for the family's daily bread has no excuse for throwing left-over bread away.

Always there must be a wholeness, a completeness of virtue. Imprudence—which does not take heed, which refuses to stop to examine the situation—is often at fault. But the trouble with a lot of us is that "the wish is father to the thought." Lack of judgment is not the root problem so much as the fact that our will and our passions are not properly ordered. We choose not what is best to do but what we desire to do. Our prudence then resembles carnal prudence since we are not really seeking whatever is good and holy, but merely what pleases us and gives us the easiest way out of our difficulties.

We note in passing the error of seeing providence only in the guise of the extraordinary. As a matter of fact everything that happens is providential. It is providential that a large check comes mysteriously through the mail, and that food falls from heaven, but it is also providential that there are potatoes in the garden waiting to be dug. Prudence is ready to accept miracles, but it does not look for them. God can make use of extraordinary ways of assisting us, but usually He comes to our aid in a prosaic manner, through ordinary means.

prudence and vocation

Needless to say the exact way in which we practice the virtues depends on our vocation. I cannot say that I am going to practice the poverty of Saint Benedict Joseph Labre, the zeal of Saint Francis Xavier, the penance of Saint Catherine of Siena in the self-same way as these saints. If I am the head of a family, I am called to practice poverty by being a worker, not by being a beggar. If I am a Young Christian Student I am called to practice zeal in my environment, not in the Far East. If I am a housewife, I am called to guide my children in the practice of penance, but not by subjecting them to a steady diet of lettuce leaves.

People sometimes feel that prudence is only for those in positions of responsibility. These latter need it especially since besides their own spiritual lives they are responsible for families, groups, undertakings of all sorts. But all of us need prudence to guide us in the fulfillment of our vocation. God has given us a definite environment, a set of circumstances, a particular temperament which makes us prone to particular faults. All of these will influence our growth in holiness. Neither the general guidance of the Church nor the special guidance of the spiritual director dispenses us from using prudence. For it is the virtue

which vivified by charity makes the general blueprint of holiness a reality in our lives.

Fortunately infused prudence does not depend on our intellectual endowments. It keeps apace with holiness, and in the soul that is under the sway of the Holy Spirit it is elevated to new heights and facilitated in practice by the gift of Counsel. That is why a Cure of Ars with mediocre intellect could solve the intricate problems of those who came to him. That is why Saint Therese brought up in a narrow environment with no opportunity to study psychology or the involved workings of human nature, nonetheless was capable of guiding her novices with the utmost skill.

This fact about the workings of the gift of Counsel does not free us from the obligation of using our heads. There are some people who wait continually for "inspiration" to strike and never make a move without it. This is utterly silly. Saint Teresa of Avila who received an unusual number of revelations is nonetheless the "saint of common sense." It strikes anyone who reads her letters that, although she was inspired to reform her order and found her convents, to locate suitable buildings she used natural prudence, haggled with real estate dealers and walked her sandals off house-hunting just like anybody else. As Our Lord assures us in the Gospels, the Christian can expect the Holy Spirit to guide him in what to say when he is put to severe test and to trial before the world, but for the details of our daily life (when we should get up and what we should put on) we're supposed to use our own prudence.

What would be imprudent for some, would not necessarily be so for others. A few are called to be a voice crying in the wilderness; more are called to be the leaven in the mass. Some legitimately make use of a "bombshell" technique; more Christians are called to influence other by a "like by like" approach. It must be prudence which directs the voice crying in the wilderness and prevents it from becoming mere exhibitionism. Prudence moderates the harshness of the bombshell technique and guards the "like by like" approach from degenerating into mere conformism.

n the apostolate

It is probably fortunate that young people in the apostolate are noted more for their zeal than their prudence, for prudence comes with age but it is very difficult to regain the lost enthusiasm and zeal of youth. However, along with zeal, in the apostolate we need the prudence which sees the *actual* as well as the *ideal*. It is the genius of the Jocist technique that it takes both into con-

sideration, starting from the problem yet keeping the end in view. (And incidentally as has been pointed out many times, the *See*, *Judge* and *Act* method coincides nicely with the *Counsel*, *Judgment* and *Command* which Saint Thomas gives as the three steps in the practice of prudence.) It must be prudence which will prevent us from becoming immersed in the actual and forgetting the ideal to which we are striving. Prudence moderates our zeal lest seeing the high goal we forget our limitations and rush headlong to disaster. Prudence takes into account the needs of nature, the needs of the body, and the reality of human weakness. Keeping in mind that we are called to be transformed in Jesus Christ, it nevertheless reminds us that "we are but dust," that we cannot correct all our faults at once, nor make all reforms simultaneously. If there were more prudence in the apostolate, there would be fewer failures—as well as less nervous indigestion! Excessive tension and strain are often caused by that imprudence which fails to realize the place of temperance. Burdened by weighty problems, the person who is prudent will be able to see the wisdom of taking time out to relax and laugh.

Generally only through experience do we come to realize the prudence in tolerating the lesser evil. (A statement that throws all high-minded but immature Christians into a state of shock the first time they encounter it in Saint Thomas—that is, until they recall that it was Christ Who bade us leave the tares lest we uproot the wheat.) It would be a rash director who would point out every single fault on the first encounter with anyone, and it is a rash apostle who expects to Christianize his environment in a day. It is sheer folly to superimpose many Christian practices on people who are not ready for them; prudence must determine the time to act. People have to grow into things, and the things of grace cannot be made to appear unnatural.

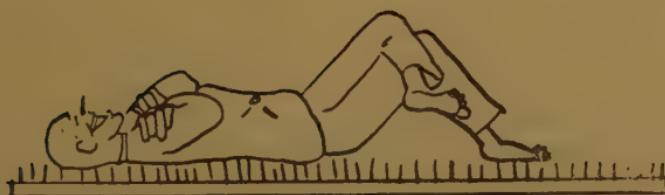
Prudence remembers that people work, pray and play on their own level. It does not expect the actions of saints from beginners, nor does it encourage people to strain to be what they are not. Such pretense can only result in mutual disillusionment. Genuine prudence encourages people to grow together toward God, encouraging them to become what He has destined them to be, and allowing for the diversity of His designs.

As we become more aware of our responsibility to the common good we become more aware of our need for prudence. Caring for the common good—especially when it seems to contradict some private good—requires mature prudence. In the apostolate we are all tempted to fall into the danger of caring

intensely for the welfare of a person whom we have "adopted" and not bothering about how our charity to him may be interfering with our obligations to others and especially to the common good.

Simple as doves

As we said before prudence by itself is nothing; it is enlivened and informed by charity. To the guile of serpents must be added the simplicity of doves. Prudence—the guile—needs the simplicity of love. For prudence goes out on many errands and is busy with many things. Of its nature it must take heed and perform a complicated task. That is why it needs charity; love, which is concerned with the one thing necessary; love, which unifies and makes all things simple. For the soul is like a mother who is busy running a large household and caring for many children. She performs many tasks and directs many things (as prudence does) but her life is not a complex one. All she does she does for love.



THERE'S A DIFFERENCE

**Those who think that virtue
Is grim and quite heroic,
Should learn the subtle difference
Of the Christian from the Stoic.**

BOOK REVIEWS

Seven Jewish Philosophers

WALLS ARE CRUMBLING
By John M. Oesterreicher
Devin Adair, \$5.00

This is a rich and most illuminating book. In a series of seven essays dealing with seven Jewish thinkers of our time, Father Oesterreicher offers a capi-

tal key to contemporary philosophic and religious experience. There is great diversity among the personalities and works of these seven, Henri Bergson, Edmund Husserl, Adolf Reinach, Max Scheler, Paul Landsberg, Max Picard and Edith Stein. Their spiritual and intellectual adventures range from the rigorous scientific investigation of Bergson to the purely contemplative experience of the Carmelite Edith Stein; but the author, with a fine breadth of vision, has seen their lives and works as different aspects of the contemporary search for reality and truth.

Steeped in the nineteenth-century tradition of scientific determinism which implied the rejection of all metaphysical assertions and certainties and was related in the realm of philosophy to pure subjectivism, these seven Jews rediscovered, each in his own area of investigation and at the end of a scrupulously honest search, the all-pervading reality of a divine order manifest in the Christian revelation. Only three of them became formal converts to Catholicism, but all seven found in Christianity the central truth that illuminates and completes all partial truth and draws it into the orbit of an authentic, inviolable objective order.

Father Oesterreicher traces for us each individual quest with remarkable scholarship, imaginative insight and wonderful warmth. He skillfully relates an exposition of the principal works of each—which in itself makes the book a treasure mine for anyone concerned with twentieth-century philosophy—to the unique human experience behind those works. The essay on Bergson is marvellous in its clarity and vision. It helps the reader to grasp the very complex evolution of Bergson's thought from the earlier, distinctly vitalistic works, as *Creative Evolution*, to his last great work *The Two Sources of Morality and Religion*, which is the clarification and summit of a whole lifetime's painstaking investigation. Bergson started out as a disciple of Spencer and Auguste Comte, schooled in their rigorously deterministic concepts and methods, and he set out in their footsteps to probe into the nature of matter, of evolution, and of that great mysterious puzzle, the human memory. Never allowing himself to deviate from a purely scientific attitude and to slip into metaphysical speculation, he yet found himself compelled in the end by overwhelming evidence to acknowledge and affirm the reality of the spirit as a fact irreducible to any material explanation.

It is thrilling to see Father Oesterreicher explode the myth that the Jewish contribution to our era is resumed in the two great materialist discoveries—psychoanalysis and Marxism. It was Bergson who hit the limit of and went beyond biological determinism and thus paved the way for the re-discovery of the spiritual order. It was Max Scheler who explored the labyrinth of modern psychological dialectics and was able to show up the all-devouring resentment and fear of modern man in present-day humanitarianism and the many flattening democratic notions mis-

plied to love and the things of the spirit. He, a Jew, re-affirmed the *ordo amoris* and the inviolable hierarchy of values.

By the walls that are beginning to crumble are certainly meant the centuries-old walls of suspicion and defiance that have separated Jewish from Christian thought. But Father Oesterreicher refers also to something else. There is a prophetic quality in his book. The cumulative testimony of these thinkers is largely a negative, critical one. This is most obvious in the work of Max Picard—pointing to the limits of the contemporary experience at large. There precisely lies its positive message. For all even philosophers have succeeded in breaking through the confines of their own time, and in going beyond a merely negative reaction against their time they have in very contemporary language affirmed anew the eternal validity of Christian revelation. This book fills one with profound hope.

GERDA BLUMENTHAL

"Suffer Little Children"

THE SHEPHERDS OF FATIMA
By John de Marchi, I.M.C.
Sheed & Ward, \$2.00

Our Lady had showed her love for Portugal when she freed it from the Moors in the twelfth century while a great part of Europe was still besieged by the infidel. And it was Portugal that was chosen to give a war-torn world a message of prayer and penance in the year of 1917 through the three little shepherds of Fatima. They were ordinary children who loved to play and even skipped through their prayers using only the words Our Father and Hail Mary on the appropriate beads of their Rosary. Lucia, the oldest, was not pretty, but she was a natural born leader, affectionate and beloved by all the children; Jacinta, so comely, musical, poetic but impetuous and a tease; Francisco, very attractive, generous, good natured, also poetic and musical, a contemplative. He saw the apparitions but never heard them; Lucia and Jacinta both saw and heard.

Three times during the year 1916 an angel appeared to the children and played with them and on the last visit bore the Sacred Host to Lucia and gave Francisco and Jacinta to drink of the Chalice. On May 13, 1917 the three were playing and singing while tending their sheep at the Cova da Iria when a sudden, peculiar storm arose, heralding the approach of a beautiful Lady. She told them to say the Rosary every day for peace and to come there for the next six months on the 13th of the month. After she left them the children promised each other not to tell anyone about the Lady, but Jacinta told her mother. Once out, the news spread rapidly—to the consternation of the children, their families, the Church and state officials; the Church at that time being held in ill regard by the Portuguese government. After that the children had much to suffer. They were accused of being liars by their families and neighbors; on one occasion kidnapped and held in prison by a minor government official; pestered and heckled by the increasing number of people who kept the rendezvous with them each month at the Cova. On Our Lady's last visit the miracle of the sun occurred so that the 70,000 people present could see it, and seeing, believe.

Our Lady had promised during her second visit that she would soon take Francisco and Jacinta to heaven. They contracted Spanish influenza and within a year, after much suffering which they bravely endured for the conversion of sinners, first Francisco and then Jacinta died. Lucia later learned to read and write as Our Lady had requested and is now a Carmelite lay sister.

Father De Marchi wrote this book after many talks with Lucia and with the families of Jacinta and Francisco. The facts are intelligently presented and should interest and greatly inspire youngsters in the upper grades and high school. While the jacket suggests that the book is not too old for six year olds, on the basis of my experience in reading it to my own I disagree. For the young child it is too detailed, the vocabulary too difficult, the spiritual ideas too complex. But all this should make the book more readily appealing and valuable to older children and young adults. The fine, sensitively drawn illustrations are by Jeanyee Wong.

M. J. NOLTE

Theology of Sex

CHRISTIAN DESIGN FOR SEX
By Joseph Buckley, S.M.
Fides, \$3.50

includes marriage counselling and participation in the Cana Movement on all levels. We can be grateful for this Cana work because here Father Buckley must have come face to face with the fact that although as Catholic parents we are willing to accept the privilege of instructing our children, we still do not know how to go about it. We are not so hindered by false modesty as by sheer ignorance of our subject.

The mother of a large and growing family has little difficulty in explaining the lovely mystery of how the baby grows and how he is born. She is well versed in her subject and has little trouble with its vocabulary. It does not seem long, however, before the children's questions cause her to confer with their father and both of them to wish they were wiser. It is at this point that *Christian Design for Sex* will be of great value. I do not mean that Father Buckley has written another "how-to" book, for he has not. His is primarily a work on the Catholic moral theology of sex which he hopes will "be filtered through the parents to the child, in accordance with his age and degree of maturity." However frightening the words "moral theology of sex" may sound to some, there is nothing ponderous or difficult about Father Buckley's handling of the subject.

It will be comforting to parents to note that the author believes that children should be fully instructed by the time they are in puberty. It is distressing to be told so frequently by misguided grandparents and assorted older advisors that "they are *much* too young to know." Father Buckley does advise, however, that the information be given naturally, usually in small doses, and repetitively as in all instruction of the young. (And not so young, it seems, since he makes use of a repetitive technique in this manual for parents.)

The first four chapters of the book are devoted to the pattern of sex as God intended it; the breakdown of the pattern by impurity; an explanation of passion and the passions, and the norms of modesty for which

The jacket for *Christian Design for Sex* gives the information that Father Buckley's preparation for writing this book in-

general directives are given as a guide. In the last three chapters Mr Buckley dwells more directly on marriage, both from the viewpoint of men and of women, and as a sacrament. He closes his book with a beautifully written and documented chapter on consecrated virginity, a subject which needs clarification for many married people.

JANET KOEGEL

For Everyone's Library

COLLECTED WORKS
OF ABBOT VONIER—VOL. I
newman, \$5.00

obtainable and their re-issue long overdue. The present volume, one in a trilogy which will include ten of the Abbot's principal studies, has as its scope the Incarnation and Redemption; the other books will treat the Church and the Sacraments, and the Soul and the Spiritual Life.

In his foreword the present Abbot of Buckfast describes Vonier's aim in writing as principally for the instruction of the layman; therefore, while based solidly on sound theology, these treatises are not formidable—rather in lucid terms they adapt to modern problems the classic teachings of the Fathers and Doctors.

In the first part of this volume, the treatise on "The Christian Mind," the Abbot raises the pertinent question: ". . . how does a man behave, to whom the Incarnation and all that it implies has become a living fact? in whom the Son of God is an actual pulsating life?" What would we try to imagine—the mental outlook, the psychology of such a soul, of this Christian mind. We need not consider merely the possibility of such a mind, for the author believes we have the actuality in the person of Saint Paul who completely realized the supreme fact that Christ is life. As the book weaves a consideration of the essence of the effects of the Incarnation with a discussion of the existence of such effects in Paul. A brilliant analysis of Saint Paul's mind will be a delight to all who appreciate (and to the many of us who struggle to understand) his writings. Now completely impregnated with the tremendous fact of our faith ought we, like Saint Paul, to be, yet as the Abbot points out is it not one of the tragedies of our time that a practicing Catholic can consider world problems with his outlook untinged by Christian philosophy?

The second book in this volume is an absorbing study of the personhood of Christ, "an unconventional rendering of the third part of the *natura*" as the author describes it. The deeply interesting subjects of the divine and human natures in Christ, His knowledge (did the Babe on Mary's knee possess the infinite knowledge of the Godhead?), His constant enjoyment of the Beatific Vision, His perfection—these and more are discussed in a way, if not as technical as that of Saint Thomas, surely as orthodox.

A heartening note of optimism based on the supreme reality of Christ's ultimate triumph over darkness is sounded in the third section of the volume, "The Victory of Christ." The triple evils of death, sin and Satan have gone down before the Crucified Christ and their hold over man has been broken. It is because of His total expiation of sin that we are able to atone for our sins, because of His resurrection that we will live in, and because of His complete conquest of Satan's cause that the

A valuable service has been performed in the reprinting of Abbot Vonier's important works, many of which have been long

Christian soul can express contempt of the Devil. How reassuring to realize that "a people that considers it to be a historic fact, transcending all other events, that Christ has delivered it . . . has within itself a fountain of perennial joy which no amount of wealth can replace." In his excellent chapter on the Holy Eucharist the Abbot sees the note of victory as clearly sounded in a continuing triumph of Christ.

DOROTHY C. LABARBERA

The Right Questions

THE COLLEGE AND THE COMMUNITY
By Baker Brownell
Harper & Brothers, \$3.50

This book contains
great deal of truth.
The author's health
respect for small com-

munities and his deep understanding of many aspects of life in "little places" underlie this critical study of higher education. Because of his recognition of some of the basic needs of small communities, Professor Brownell distinguishes between the present exaggerated emphasis on individual careers and the suggested emphasis on the functional good of society, and advocates a decentralized orientation of the college to the local community. His scheme for mobile colleges, for instance, seems to contain much merit. This is but one of many worthwhile suggestions.

But, despite his many excellent insights and valid criticisms, some of the author's views might reasonably be rejected without necessarily defending the present educational status quo.

Throughout, we are certain that Professor Brownell is asking many of the right questions. But we are not at all certain that he is, throughout, supplying the right—especially complete—answers. What is right for American education may be more important than what is wrong with it. Professor Brownell seems to recognize some of the limitations of R. M. Hutchins, but none of the limitations of John Dewey.

Deweyism alone, in concentrated doses, will hardly restore the rural community to full health. Christian education may take what is meritorious in Hutchins and in Dewey and complete them. That Professor Brownell does not see things that way is evident. In several passages, for instance, almost every time he uses the word "medieval" or the word "church," he lapses into unseemly misconceptions.

The objective of education in "little places," it would seem, should be to restore and preserve "the good life," which the author writes (partly) in the following terms: "In the good life, each moment itself is deeply worthwhile and at the same time has functional value in respect to other moments of life and society. The good life thus is a value continuum, not only across moments of time, but from one human being to another and from one level to another of interest and evaluation" (p. 83).

Not everyone will agree with the author's concept of "the good life" and therefore the end of education. Some readers, no doubt, will inquire what cult will be at the center of little-place culture? What will be the common unity of the community? If merely human values are the basis of "the good life," it is doubtful that they can remain constant; eventually they will tend toward the subhuman or toward the supernatural. If supernatural values are fundamental to the good life, then the education and doctrines suggested by this book are, to say the least, incomplete.

The question of *integration* seems to be one of Professor Brownell's concerns in this book. His answer, to many readers, will appear complete. Nevertheless, he has produced a rather remarkable book, a book that should certainly be read and seriously considered not only for many practical and sound ideas it suggests, but also—and especially—the piercing and sensible questions it poses.

BRENDAN O'GRADY

Beyond Humanism

THE FURTHER JOURNEY
by Rosalind Murray
David McKay, \$2.75

Miss Murray's latest book, written some years after her entry into the Catholic Church, describes what she calls her "second conversion" which

feels must be experienced by all converts, at some point. It points the differences between her expectation of what it would be like to a Catholic, and her realization of it over the years. The primary, and most unexpected difference of expectation was, for Miss Murray, "the wing realization of grace as wholly given, not earned or won for us our own efforts. . . ." "The acceptance of this revelation is crucial," says, and is "the first decisive step in the advance beyond pure humanism." This realization was the death-blow to the Stoic, the Platonist, which had been the "good pagan" background from which Miss Murray entered the Church, as she has described in an earlier book.

The Further Journey was written in an attempt to answer the question which the author poses in the first chapter, which every convert is asked continually: "You who have made the journey, taken the leap into a world we cannot see, what do you really think of it, now you are here?" Miss Murray's answer is clear, convincing and without sentimentality. The key to the understanding of her book lies in the fact mentioned above, that she entered the Church from "good paganism" without any previous religious experience whatever. Miss Murray has used this key with honesty and love, to unlock the door of her own experience, to point her own "glimpses of the mystery of grace" and her dual awareness that "one saint obliterates a host of sinners, one flash of sanctity outweighs the bog of mediocrity; for the Light shone in the darkness and the Darkness could not overcome it."

The book is, in a way, a further profession of faith—not of faith in things unbeknown before, but in the realization of their meaning, gained through continual contact with Incarnate Love, first, and then in her brothers and sisters in the faith.

It is Miss Murray's joy in faith which makes her book such an healing one to Catholics. "I realize, almost with shame," she says, "how easy faith and joy in faith has been for me." But it is the author's ability to understand the terms in which to express this faith for the non-believer which makes her book such a valuable one for non-Catholics. Miss Murray has almost succeeded in making the—to them—mysterious of the Catholic comprehensible to the inquirers from without, and is a difficult feat indeed, as many of us who are converts know. One "almost" because perhaps it is not quite possible ever to explain it, but this, at least, would "make sense" to the intelligent inquirer, whom, thank God, there are many nowadays. The author's chapter

"Sinner and Saint" is by far the best brief explanation of what the Catholic is, integrally, and what he is at his height and at the lowest ebb, that this reviewer has read so far. Its value lies, again, in the fact that it could be comprehensible to the "outsider," partly because it uses language familiar to him, partly because of its clarity and understanding.

This is an excellent book, not only for the inquirer, but also for those of us who have a concern for our "separated brethren," and who find it difficult to offer articulate explanations of the life of faith, so clear to ourselves, so bewildering to others.

JANET KNIGHT

The Catholic Revival

THE CATHOLIC RENASCENCE
IN A DISINTEGRATING WORLD
Edited by Norman Weyand, S.J.
Loyola Univ. Press, \$4.00

known through its quarterly *Renascence*: a *Critical Journal of Letters*. In spite of its title, this book is not one of those Catholic literary celebrations which play the glory trumpet over every novel by a Catholic and become almost (but unfortunately not quite) speechless over every bit of limping verse by one of our own faith. The papers found here are searching, solidly based and rather cautious in the discovery of first rate Catholic letters. The writers (Canon Paul Sobry of Louvain, Prof. Frank O'Malley of Notre Dame, Dr. Helmut Hatzfeld of Catholic University of America, Rev. Terence Connolly, S.J. and Dr. John Pick) all have reputations for genuine critical ability and sound scholarship. The only highly commendable type of literature, these papers insist, is that which is technically competent and shows man as a pilgrim traveling his dangerous route to eternity, to God. The re-birth of Catholic letters is found chiefly in France and England; in America there is not a re-birth, but a late birth.

A. P. CAMPBELL

Overpopulation

TOO MANY OF US?
By Albert Nevett, S.J.
Indian Institute of Social Order, \$1.00

birth control, but points out that men now have the tools to grow enough food to feed expanding populations.

Father Nevett's book comes at a critical time. The "food and population" problem has not been fully faced by the West because the West is divided on the answer to it: perhaps, in fact, the majority of people believe that the answer is in cutting down populations by birth control.

The issue is the key to Asia today. And Asia has already embarked on some pseudo-scientific and Western solutions: India is committed to Mr. Nehru's "Five Year Plan" which provides for State controlled eugenic clinics and widespread birth control; Japan has passed a State Eugenic Law which legalizes abortions (there were an estimated 900,000 last year) and birth control.

This is the first book that have seen written by a Catholic which not only restates the Church's opposition to

Father Nevett devotes a chapter to a discussion of the Indian concept and tradition of marriage—so similar to the Christian—and points out how antipathetic contraception is to the Eastern mind. He adds that inroads of Western solutions are destroying the family which is the basic unit of Asiatic civilization.

It is important today that Western Christianity make known the glad tidings: that behind the bad news of the day, there had been quietly taking place a revolution in technology, agronomics, science, and engineering which makes it possible for men to grow enough food to feed the entire world population.

What is needed above all today is *hope*. Communism conquers, and will win in Asia, if the atmosphere of despair and frustration continues to deepen there. For communism is essentially a choice of desperation.

There is not space here to even capsule the accomplishments of this technological revolution. The important thing is, however, that they are no longer fancy but existing facts. Three books recently published sum up and indicate that we are at the dawn of a new era: *Let There Be read* by Robert Brittain (Simon & Schuster); *The Geography of Hunger* by Josue de Castro, chairman of the United Nations Food and Agricultural Commission (Little Brown); and *Let's Join the Human Race* by Stringfellow Barr (the University of Chicago Press).

The scope of the problem is immense. It involves not only growing more food, but the subsidiary problems of better utilization of land, changes in tariffs, immigration patterns, distribution, and greater cooperation in the economic order. The papal encyclicals reread in the context of this problem will assume deeper significance as the true guide leads to a better world.

Father Nevett's book was clearly written as a transitional work. Its aims and scope are modest. It will be, however, both valuable as an introduction to the problem and as a reference work. One hopes that the problem, important to not only millions in Asia but to our grandchildren (the experts say the latter won't have enough to eat in fifty years unless we face the problem immediately), will receive increased attention from Catholic scholars and laymen.

GEORGE P. CARLIN

Chinese Heritage

FROM CONFUCIUS TO CHRIST
By Dr. Paul K. T. Sih
Sheed and Ward, \$3.00

It is always good to hear what a convert has to say for himself. This time we have the autobiography of a godson and fel-

low countryman of Dr. John Wu, author of *Beyond East and West*. Dr. Sih's approach to the Church followed a common pattern of early respect for Catholicism, subsequent intellectual conviction, a period of vacillation marked by repeated manifestations of God's patient mercy, and the final surrender to grace.

The particular heritage which he brings to the Church is set forth in the first three chapters of his book, "Our Family," "Devotee of Kuan in," and "Disciple of Confucius." His cultural and religious background is described here, but even more important is his timely interpretation of that background. "For me," he says, "the Confucian teaching is a

natural foundation-stone to the supernatural edifice of the Church." In these chapters he plucks grains of truth from Confucianism and other Oriental cults and relates them to the truth. Further, he explains why his conversion was not an abandonment of his native beliefs but a fulfillment of them, and he goes so far as to say that the practice of "ancestor worship," correctly understood, is not incompatible with Christianity. This fusion of Eastern paganism with the religion of Christ leaves little doubt that the same thing can be done with other cultures and systems of thought.

Regrettably, the remaining chapters of the book do not have the interest and individuality of the first three. The author gropes for relevancy both in anecdote and in detail, shows difficulty in setting his story in order, slips at last into a rather plodding, journalistic style, and leans more and more heavily on quotations from a variety of sources.

PRISCILLA WITT

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